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ABSTRACT

The final issue in a series of Native American instructional materials, this booklet for elementary students discusses contemporary Indian leaders and issues, the survival of traditions, and the effects of Indian stereotyping. Designed to help students understand the problems that have faced Native Americans since the first Europeans settled on Indian homelands, the booklet provides a variety of background information, illustrations, class activities, and discussion questions. Topics include Indian values, value conflicts between Indians and non-Indians, present day Indian life styles, the role of the BIA, stereotypes, foods and place names of Indian origin, treaty rights, and fishing rights in particular. Student activities include identifying Indian stereotypes in literature and advertising and role playing the parts of Seminole leader Osceola and Captain Gaines, who was charged with removing the Seminoles from their Florida homelands to Oklahoma. Students are asked to imagine and describe their reactions if their own culture were outlawed by modern invaders. The final section briefly describes the lives and contributions of four contemporary Indian leaders--Maria Tallchief, Bernie Whitebear, Chief Dan George, and Buffy Sainte-Marie. The text refers to books, films, and periodicals containing related information. (JH)

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NATIVE AMERICAN CURRICULUM SERIES

Cathy Ross & Roger Fernandes

- GENERAL INFORMATION ABOUT NATIVE AMERICANS
- WOODLAND CULTURE AREA
- PLAINS CULTURE AREA
- COASTAL CULTURE AREA
- DESERT CULTURE AREA
- THE WAY IT IS TODAY

Published by
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Seattle, Washington 98105

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Classroom kits containing authentic artifacts from each of the culture areas are available to accompany these books. For more information, write to CURRICULUM ASSOCIATES

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What traditions are important to you in your culture? Think about special holidays, birthday celebrations, wedding ceremonies, graduation ceremonies, etc.

Now imagine for a moment that an invasion force from another country has conquered our nation. Their culture is totally different from ours. Their culture has many good things to offer us, but it also has many things about it we don't like. We are completely outnumbered and it looks like we will never again be the majority culture.

Some of their customs and beliefs go against our own traditions. For example, Christmas has just been outlawed because it is against the new culture's religion to give gifts. People caught giving gifts at any time would be arrested. Also, these new people plan to set up schools for our children and all children would have to live at the school, instead of at home. At this school, children would have to learn the new people's language and their religion, and could only go home to visit once a year.

What would you and your family do under these circumstances? Would you try to keep your old traditions? Or would you switch over to the "new ways"?

Write a story about how you and your family would deal with this situation.

THEN CONSIDER: SOMETHING LIKE THIS HAPPENED TO THE AMERICAN INDIAN.

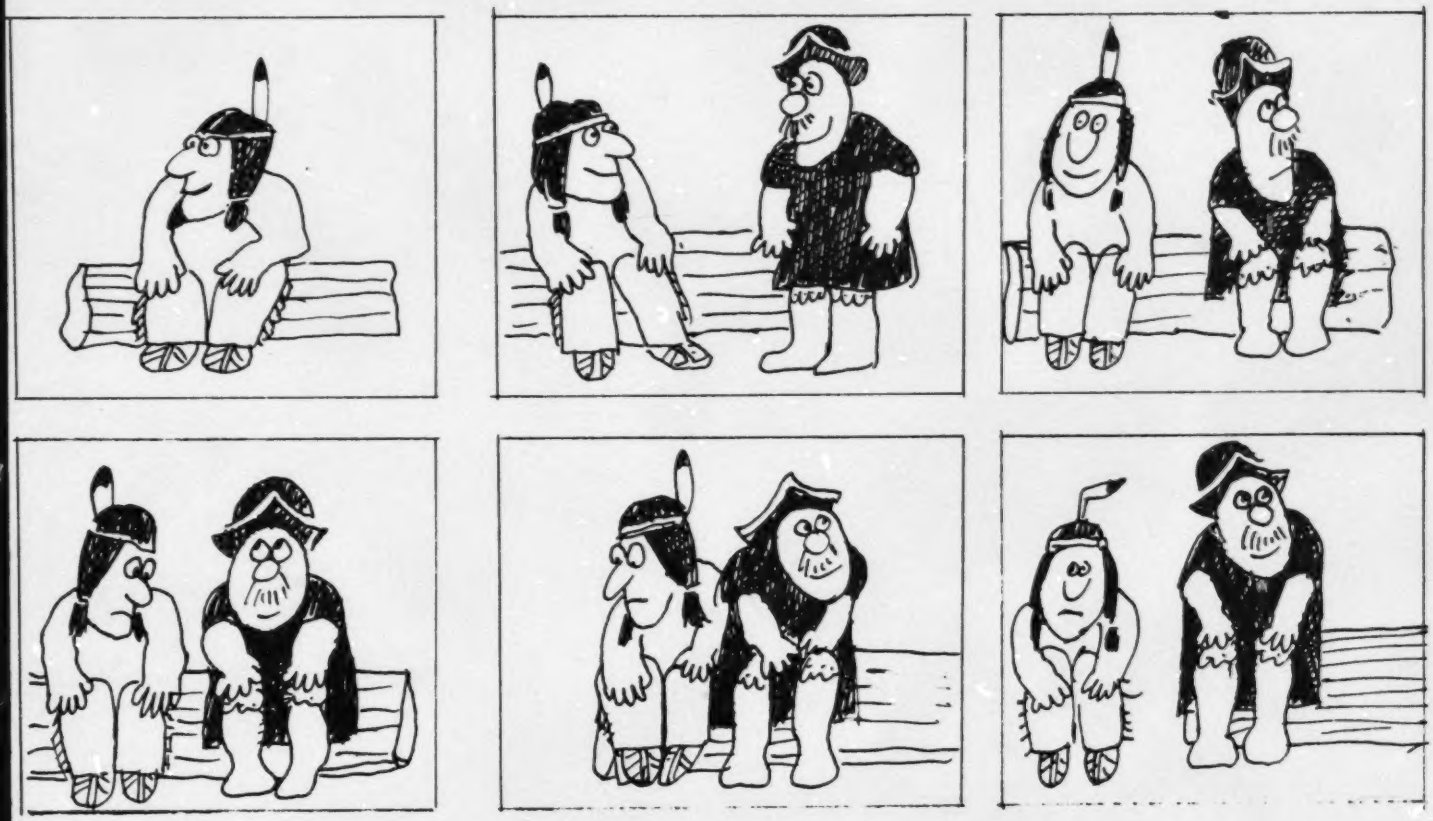
What did <u>they</u> do? Are there any things you wrote in your story that you think are similar to the things the Indian people did? Discuss this in your class.

In what ways have Indian people's lives changed because of the influence of European culture?

Try to understand how it feels to see your own culture being lost and a new one taking its place.

Here is a story without words. Try to put your own words into it. What does the log represent?

Explain what you think the story means.



Sometimes it helps to understand another point of view if you can "play the role" of a person in a situation. Try these role-playing activities in your classroom:

FORT SUNRISE
1835
"YOU ARE THERE"

Captain Gaines has been given the task of forcing the Seminole Indians from their Florida homelands onto a small area of land in Oklahoma.

Choose a student to play the role of Captain Gaines. Choose another student to be a news reporter and conduct an interview with the captain at the fort. What does he think of Indians? How does he look at his duties? What will he do if the Indians will not leave?

Now choose someone to be Osceola, the leader of the tribe that is being forced from their homelands. Choose a student to interview him. What does he think of this plan? How does he feel about the white soldiers at the fort? What does he intend to do?

INDIAN AND NON-INDIAN VALUES - LONG AGO

What things are important to you in your life? What do you value most? Friends? Honesty? Money? These make up your value system.

Indians and non-Indians of long ago often misunderstood one another because of their different value systems. Many value conflicts occurred when the culture of the Indians met the culture of the new settlers moving west.

In many Indian homes, sharing was a way of life. A stranger could generally count on getting fed, and would often get his clothes replaced as well. So when the Indian stopped at a white settler's house because he was hungry, he expected the same kind of hospitality that he would have shown in his own home. To his surprise, the settler considered him a beggar and refused to give him anything.

The settler used stakes to mark the boundaries of his homestead. He built fences to make pastures for his cattle and horses. The Indian found this hard to accept. He could not understand how land could be fenced off. How could anyone claim to own something which had existed long before he was born and would still be there long after he had died? But the settler considered him a trespasser and warned him to keep out.

Among the Indians of long ago, it was considered good manners to talk little. If an Indian were asked a question, he often would not answer right away. He believed that to show respect to the questioner, one must take time to think out a worthy reply. The Indian would choose his words carefully before answering. Many of the words spoken by Indians at meetings with non-Indians were remembered and written down because of their beauty. (If you would like to read some of these speeches, look in the book Touch The Earth by T. C. McLuhan.) The Indian did not respect white people who talked a great deal or who were quick to answer. In turn, the settlers did not trust people who remained silent when asked questions. They thought they were being ill-mannered or even hostile.

These are only a few examples of the ways in which the two different value systems of the Indian and the settler created problems and misunderstandings on both sides. The result was that soon neither group respected or trusted the other one. This made it even more difficult for the two cultures to live side-by-side without conflict.

INDIAN AND NON-INDIAN VALUES -- TODAY

Today, Indians and non-Indians still do not have the same value systems. There are still differences in the way they look at life and what things they feel are important. These cultural differences can cause misunderstandings between Indians and non-Indians unless they are fully understood by both groups.

As you read the information below, keep in mind that these are GENERAL STATEMENTS about a very large group of people. They will not be true in all cases, but they tend to be true in many situation.

THE NON-INDIAN VALUES:	THE INDIAN VALUES:
Exact time - being on time, saving time, keeping on a schedule, meeting deadlines	Relative time - avoid schedules and deadlines - feel that they have all the time they need to do everything they want
Owning - buying new things, collecting possessions and saving money	Giving - sharing things, giving to others who need them, not owning a great deal or saving money
Youth - how to stay young, look younger - youth is the best time of life	Age - age brings wisdom - elders re greatly respected by all the people
Conquering nature - building dams and skyscrapers, using nuclear energy	Accepting nature - living in harmony with nature, not disturbing it unnecessarily
Competitive Life-Style - winning, getting ahead, being successful, gaining power	Non-Competitive Life-Style - gaining prestige and success are not as important as developing inner strength and wisdom

Which of these values do you feel you have?

View the film "Geronimo Jones" (Learning Corp. of America) and discuss the values shown.

In 1744, some Virginia statesmen issued an invitation to the six Iroquois Nations to send some of their boys to college. The next day, the Iroquois sent back the following message:

> "We know that you highly esteem the kind of learning taught in those Colleges, and that the maintenance of our young Men, while with you, would be very expensive to you. We are convinced, that you mean to do us Good by your Proposal; and we thank you heartily. But you, who are wise must know that different Nations have different Conceptions of things and you will therefore not take it amiss, if our Ideas of this kind of Education happen not to be the same as yours. We have had some Experience of it. Several of our young People were formerly brought up at the Colleges of the Northern Provinces: they were instructed in all your Sciences; but, when they came back to us, they were bad Runners, ignorant of every means of living in the woods . . . neither fit for Hunters, Warriors, nor Counsellors, they were totally good for nothing.
>
> We are, however, not the less obliged by your kind Offer, tho' we decline accepting it; and, to show our grateful Sense of it, if the Gentlemen of Virginia will send us a Dozen of their Sons, we will take Care of their Education, instruct them in all we know, and make Men of them."

What things do you think the Indians would have taught the young white people from Virginia?

Just as the Virginians of 200 years ago could learn a great deal from the Iroquois, Americans today have much to learn from Native people.

What could you learn today from Native Americans about:

- Keeping physically fit?
- Protecting our environment?
- Conserving our resources?
- Withstanding hardships?
- Sharing and cooperating with others?
- Respecting the wisdom of the old?

Note to teacher: For more information, read Learning from the Indians by Wharton James

It is estimated that there are over 800,000 Native Americans in the United States today.

The five largest nations are:

Navajo	96,743
Cherokee	66,150
Sioux	47,825
Chippewa	41,946
Pueblo	30,971

Less than half of all Native people now live on reservations. A reservation is an area of land reserved for Indian use. The name comes from the early days of Indian-white relationships, when Indians gave up their land through treaties but "reserved" a part of it for their own use. There are 266 reservations in the United States. The largest is the Navajo Reservation, which extends across part of the states of Arizona, New Mexico, and Utah and covers fourteen million acres. (This is about as large as West Virginia.) Indian reservations make up approximately 2% of the land in the United States.

Some of the people living on reservations keep the old ways of their culture. This is especially true in the southwest, where many Navajo and Pueblo people still live much the way their ancestors did 200 years ago.

However, a great many Native Americans today live in the mainstream of American society. They live in houses, wear modern clothing, and work at a wide variety of trades and professions.

More than half of all Native American people live in urban or rural areas, away from reservations. Approximately 300,000 Indians are believed to have moved from their reservations to urban areas in the past ten years. Many moved because they were looking for jobs or better schools for their children. Although they may be far away from their reservations, most still feel a strong sense of identity with their own people. They keep strong ties with their relatives back home, and often return to visit and renew their sense of belonging to their own Indian nation.

The Bureau of Indian Affairs is often called the "B.I.A." It is part of the Department of the Interior, and is located in Washington, D.C. The BIA was formed in 1832 to prepare Indian people to become U.S. citizens and to protect them in over 400 treaty agreements signed with the U,S. government.

When Indians became full U.S. citizens in 1924, the purpose of the B.I.A. began to change. Today, it provides public services to Indian people in the areas of housing, education, and employment. The B.I.A. operates 188 schools for Indian children on or near reservations. In 1976, it gave scholarships to 18,700 Indian students so that they could attend college. The B.I.A. works to find jobs for Indian people, and helps pay for training so people can learn new types of work. Over 12,000 people work for the B.I.A. and, today, over half of these people are of Indian heritage.

What is a "stereotype"? Look up this word in your dictionary. The word originally referred to a metal plate that printed pages in a book. Now it means "always the same" - like a page printed from a stereotype.

Indians have been stereotyped mainly by Western movies. Think about the four culture areas you have studied and discuss these questions in your class:

Did all Indians live in tipis?
Did all Indians wear feathers?
Did all Indians wear braids?
Did all Indians say "how" and "ugh"? (Did any?)
Do Indians today do any of these things?

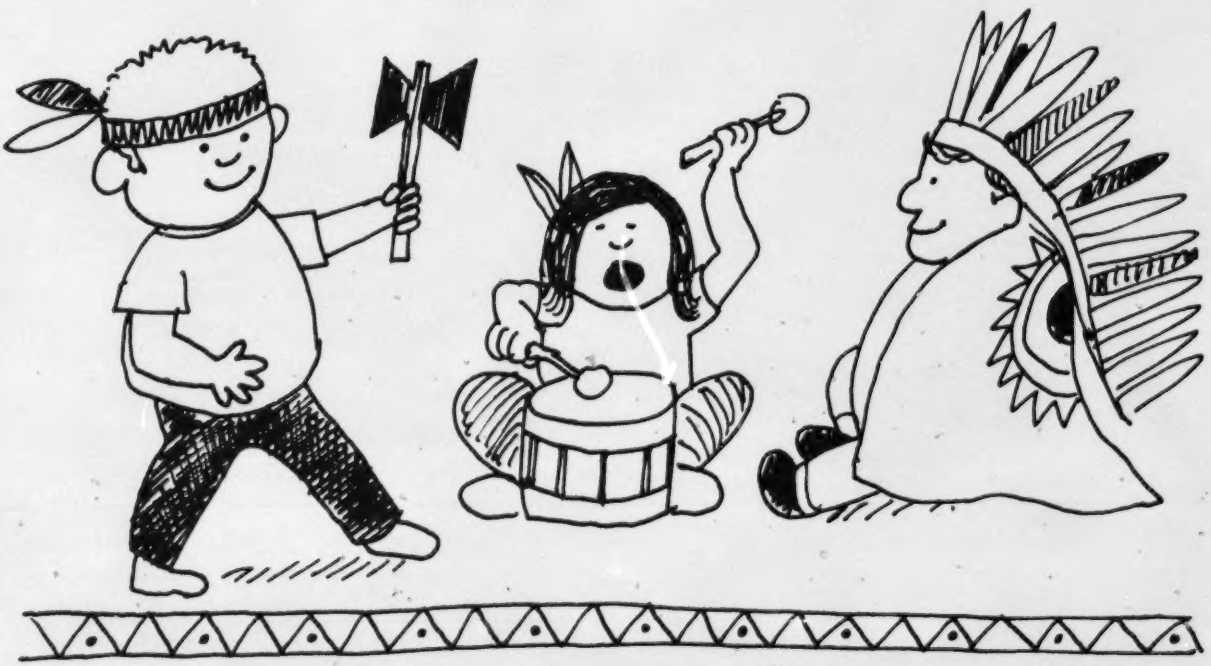
What other stereotypes of Indians have you seen?
Why are stereotypes harmful to a group of people?
What can you do to help correct stereotypes?

What stereotypes do you see in these pictures?

Discuss them in your class.

Look for examples of stereotyped Indians on TV, food packages, comic books, greeting cards and toys. Bring these to class or report on them, and discuss how they might be changed to show Indian people more realistically.

These children are "playing Indian." What stereotypes do you see? If you were Indian and saw this, how would you react? Many Indians are bothered by seeing non-Indians using stereotypes in playing Indian. They feel that what the children are doing does not represent the real life of any Indian tribe and shows only the stereotyped image of Indians. Do you agree or disagree? What might be some good results of non-Indian children playing Indian? What might be some bad results? Discuss this in your class.



Many small children pretend to be Indian by moving their hand over their mouth while making a whooping noise.

NO INDIAN TRIBE IN ANY OF THE CULTURE AREAS DID THIS.

Where did it come from? It was probably invented by Hollywood film makers for an Indian movie.

Television, movies and books have sometimes made Indians look mean and warlike, and have referred to them as "the enemy" or "savages" in Western adventures. What do you think about this? Is this a true and complete picture of Indian people? Why did the Indians fight against the new settlers? How would you feel if you read or saw such a story and you were Native American?

The following sentences are taken from the book Tomahawks and Trouble by William O'Steele (pages 16 and 17):

"Laird's finger tightened on his rifle. It was hard to believe there could be varmints as mean as Indians in this world. He'd heard people say the only good Indian was a dead Indian, and he believed it."

How does this sound to you? Discuss this in your class or write a paragraph on what you think of this.

Suppose you opened a history book one day and saw this picture. It shows an Indian meeting a Pilgrim as he lands in the New World. Do you see any mistakes in this picture? Talk about it in your class. Then turn your book upside down and read the rest of the page.

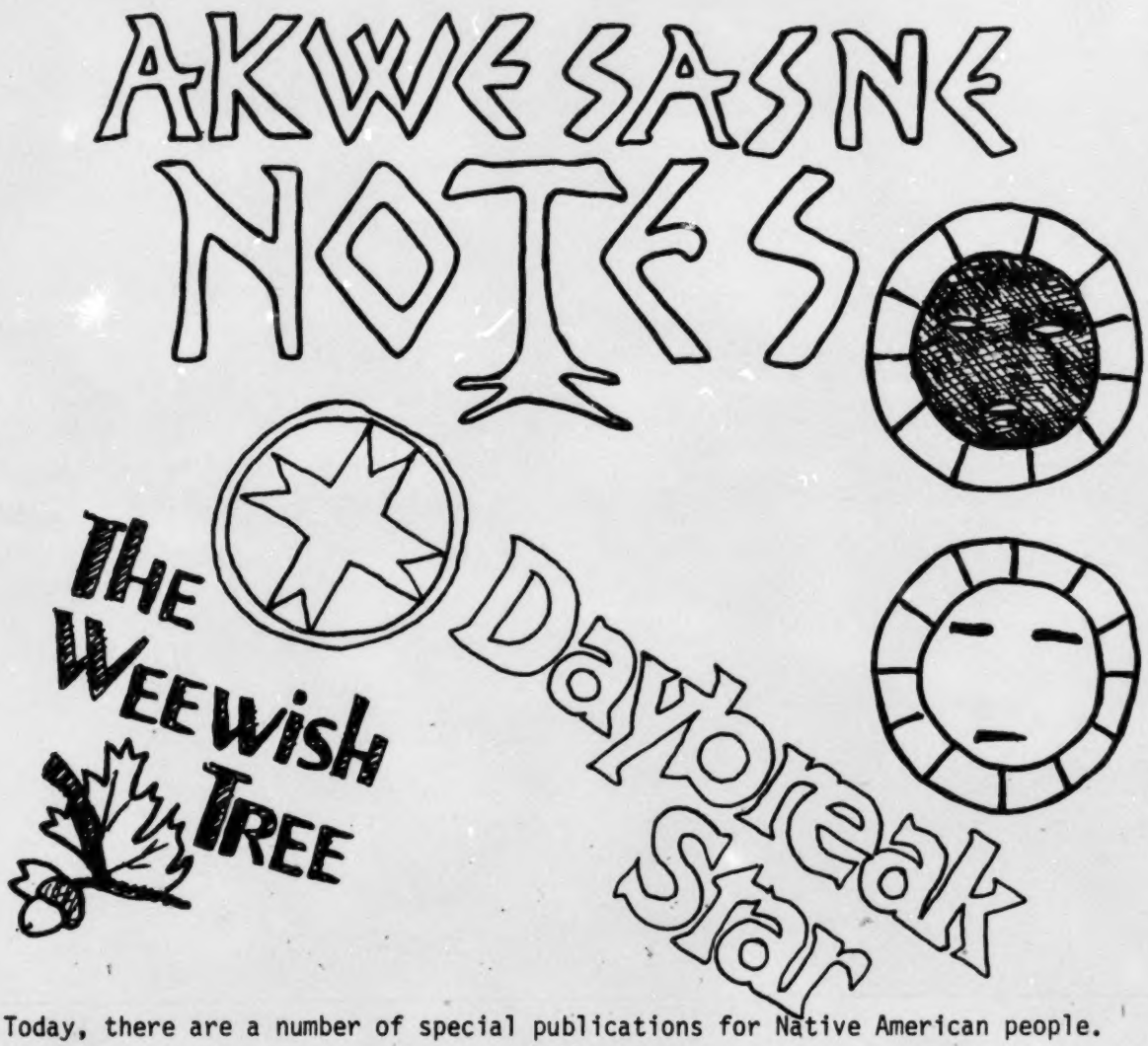
If you have studied the four culture areas carefully, you will see that the Indian in this picture is wearing Plains clothing as he stands by his tipi on the beach of the East Coast. What did the Indians who met the Pilgrims actually look like? What kind of dwellings did they have? (Check the Woodland booklet.) Why is the totem pole completely out of place? (Only the coastal culture area on the West Coast of the U.S. had totem poles.)

Many book illustrators think that Indians with feathers, tipis, and totem poles are the best for book illustrations because they are the most familiar to the reader. Do you agree? What do you think an artist who is asked to draw a picture of an Indian for a book should do before starting to draw? Why?

Find a book in your school library which includes a part about Indians. The book may be fiction or non-fiction. Read the book and then answer the following questions:

1) Briefly describe the references made to Indians in the book. *
2) List 2 <u>adjectives</u> used to describe Indians in the book.
3) Does the book imply that the Indians were warlike and bothered peaceful settlers for no reason?
4) From what you've studied about Native Americans, do you feel the author shows their way of life correctly?
5) Does the author name any tribal nations (such as Cherokee or Hopi) or does the book just say "Indians" and imply that they are all the same?
6) What kind of speech is shown for the Indians? Do they use broken English or complete sentences?
7) Ask yourself: If I were a Native American, what would I think about this book: Does it seem to portray my people fairly?

*NOTE: The word "squaw", which originally was an Algonquian word for woman, is now considered to be a disrespectful word because it has often been used to describe women in a negative way.



Today, there are a number of special publications for Native American people. Akwesasne Notes, The Northwest Indian News and The Indian Voice are all newspapers which are published monthly. The Weewish Tree, which is published by the Indian Historian, is a magazine for children. It contains legends and stories from many different tribes. Daybreak Star is published by United Indians of All Tribes Foundation in Seattle (see the page on Bernie Whitebear to learn more about this organization.) It is a newspaper for children and is written by Native American students in Seattle. If you would like to subscribe to this newspaper, write to Daybreak Star, 3604 W. Government Way Extension, Seattle, Washington 98199.

Many foods used by people in the United States today were introduced to the settlers by the Indians. Some of these foods are listed below.

corn	green peppers	maple sugar
squash	pumpkins	maple syrup
potatoes	acorns	melons
tomatoes	sunflower seeds	hazel nuts
turnips	wild rice	blueberries
currents	chocolate	cranberries
sweet potatoes	peanuts	beans
blackberries	huckleberries	

How many of these foods have you eaten? See how many samples of these foods your class can bring to school. Have a foods-sharing time to try tasting the many foods of Native American origin.

Where do we get these foods today?

How did the Indians get these foods?

Nearly all Native people in North America made some form of fry bread, and it is still made by many families today.

INDIAN FRY BREAD

4 cups white flour
1 Tablespoon baking powder
1 teaspoon salt

Mix the above ingredients together. Add 1½ cups warm water. Knead until dough is soft and elastic and does not stick to bowl. If necessary, add a little more warm water.

Shape dough into balls the size of a small peach. Pat back and forth by hand until each ball is round and flat. It should be about ¼" thick.

Make a small hole in the center of each circle.

Melt 1 cup lard or shortening in a heavy frying pan or electric fryer. Carefully put the dough pieces into the hot fat, one at a time. Turn so it browns on both sides. Drain on paper towels and serve hot, with butter and jam if you like.

For more Indian recipes, see the book Food From Our Ancestors.

Many places in the U.S. have names of Indian origin. Some states which have Indian names are:

Alaska - from the Aleut word "Alaxsxaq" meaning their land

Arizona - Papago word "Arizonac" meaning small springs

Idaho - named for a Shoshone band; "Ida" means salmon and "ho" means eaters, so Idaho means salmon eaters

Kansas - Sioux word "KaNze" meaning the south wind

Minnesota - Sioux word "Mnishota" meaning milky water

North & South Dakota - Sioux from "dakhota" meaning friend

Ohio - Iroquois word meaning beautiful river

Can you find any others?

The State of Washington has many places with Indian names:

Duwamish - "The people along the river" ("mish" means "people" in some Coastal dialects)

Skykomish - "the inland people"

Enumclaw - "thunder"

Snoqualmie - "the ones who came from the moon"

Puyallup - "generous people"

Cle Elum - "swift waters"

Mukilteo - "good camping ground"

Tacoma - "mother of us all" or "the mountain" (from Ta-ho-ma, the Salish name for Mt. Rainier)

Wenatchee - from the Yakima word wenatchi - meaning "river flowing from canyon"

Spokane - "children of the sun"

Seattle - named for Chief Sealth, leader of the Duwamish and Suquamish tribes

Alki Point - the Southwest shore of Elliot Bay was once called "New York - Alki" (Alki means by and by in Chinook) but the name was shortened to Alki Point

Tukwila - "land of hazelnuts"

Kitsap - "brave"

Chelan - "deep water"

Sammamish - "the hunting people"

Treaty rights are a very complicated issue in the news today. Many people in the State of Washington are concerned about a court decision on treaty rights made by a federal district court judge in 1974. He looked at a problem that Indians and non-Indians were having with fishing, and decided that both sides must share the salmon equally (50-50). Judge George Boldt said that his decision is based on the way he understands the words of a treaty which several Indian tribes signed with the U.S. government over 100 years ago.

A treaty is an agreement between two or more nations. When the Indian tribes signed the treaties they were seen as independent nations, not under the rule of the United States, but rather as governing themselves. The treaty did not give rights to Indians but gave rights from Indians to non-Indians. Usually treaties said that the Indians would give land to the United States in return for keeping certain rights and keeping certain lands reserved for themselves. (These lands are now called "reservations").

One of the rights the Indians in Washington state kept when they signed the treaty was their right to fish on and off their reservation in their regular fishing grounds. Fishing has always been important to the Northwest Coast Indians and salmon has always been the most important fish to them. When they signed away their land they wanted to make sure they could still catch enough salmon to eat and trade.

As time went by non-Indians became involved in fishing, both commercially and as sportsmen. By then the State had made laws to control the catching of salmon so that people wouldn't catch all the salmon. The State said they could also control Indian fishing off the reservation because it was in State waters and they had control over anyone who fished there. The Indians said their right to fish in waters off of their reservation was guaranteed by treaty and the State could not stop them. Many times in the early 1970's when the Indians fished against the State's orders they were arrested by State Fisheries police and put in jail, and had their boats and nets taken away. The State Courts agreed that Washington had control over Indian fishing off their reservations. The Indians decided to go to the Federal Court (the court for the whole United States) and have the issue settled by a judge there.

In 1974 the Federal Court reversed the State Court and decided that the State could not restrict Indian fishing off the reservation. Judge Boldt said that two words in the treaty, "in common," meant that Indians and non-Indians should share

the fish that could be caught equally. They both must also let enough fish escape to lay eggs for the future.

Non-Indian fishermen were upset with the judge's decision. They felt Indians were getting special rights to catch more fish and that the 50-50 split was unfair because there are much fewer Indian fishermen than non-Indian ones. But it is important to remember that Indians kept their fishing rights as a part of the treaty to give up their land. They wanted to make sure that they could fish in their old ways and places, in return for giving up the land.

Recently the Supreme Court (the highest court in the country) said that this decision was correct and should not be changed. Today many groups are starting to talk about ways to solve the problem of fishing rights. Both Indian and non-Indian fishermen realize they must all work together to keep the salmon runs coming every year. One group cannot catch all the fish because then everyone would lose out. Both groups are now trying to find a solution that everyone can agree on.

What do you think is the best solution to this problem? Talk it over in your class.

INDIAN LEADERS TODAY: Maria Tallchief

Elizabeth Marie Tallchief was born on the Osage Indian Reservation in Oklahoma in 1925. As a child she liked to watch the dancers of her tribe. They often did the traditional dances that their people have done for many years.

Elizabeth Marie watched the dancers carefully and copied their movements. She looked forward to someday being a dancer, too.

Elizabeth Marie's parents saw how much their young daughter loved music and dancing. So they sent her to piano and dancing lessons. Elizabeth Marie soon proved that she could do both well. She did not even mind the long hours spent practicing each day.

At the age of fifteen Elizabeth Marie was ready to dance in a ballet. The ballet was one written by her teacher. Elizabeth Marie's dancing caught the attention of many people in the audience. Many believed that she would someday be a great dancer.

Elizabeth Marie began dancing for a living after high school in 1942. She joined a Canadian dance group called the Ballet Russe de Monte Carlo. However, people no longer called her Elizabeth Marie. Instead, they called her Maria. Soon Maria Tallchief was one of the group's leading dancers.

A well-known choreographer (core ree OG graf er), named George Balanchine (Bal an CHEEN), believed that Maria had great talent. A choreographer makes up the steps of a dance. Balanchine created many new dances for Maria. Under his direction she did dance steps that other dancers thought were impossible. Many newspapers wrote about Maria.

In 1950 George Balanchine created a whole ballet for Maria. In this ballet, called "Firebird," Maria danced the part of a beautiful bird with magical powers. This role called for Maria to dance her best. Hour after hour she practiced until the opening night of the ballet.

People filled the theater, eager to see Maria dance in Firebird. That night Maria gave one of the best performances of her career. When the ballet was over, George Balanchine told her, "You have made your dream come true. You are the best ballerina in America." Maria continued to dance in many ballets until she retired as a dancer in 1966. However, she still continues to work in the field of ballet. Since 1974, she has been Director of Ballet for the Lyric Opera in Chicago. She will always be remembered for her outstanding performances as a dancer.

MARIA TALLCHIEF

INDIAN LEADERS TODAY: Bernie Whitebear

Bernie Whitebear is an important community leader in Seattle, Washington. He planned and directed the construction of Daybreak Star Center, a large art museum and community center at Discovery Park, and is currently working on developing a Northwest Indian trade center. He is also the executive director for the United Indians of All Tribes Foundation, a community-service organization which provides a variety of educational and cultural opportunities for people in the Seattle area.

Bernie was born in 1937 in Nespelem, Washington and is a member of the Colville Confederated Tribes of Eastern Washington. He attended the University of Washington and worked at Boeing as a manufacturing engineer until 1968 when he became involved in creating the United Indians of All Tribes Foundation. In 1971 he was appointed as director of the Seattle Indian Health Board and the following year he became the foundation director. He immediately began working to make Daybreak Star a reality. It took more than two years of meetings and discussions to convince the City of Seattle that Daybreak Star Center should be built at Discovery Park. "I'm not an idea man," says Bernie, "but I can take an idea and utilize people to help bring it off."

Bernie works closely with other community leaders and city officials to promote Native American community developments in the Northwest. He also talks often with State legislators in Olympia. Some people in government are reluctant to support Native American plans and requests, especially if they do not know much about Indian people. Bernie says, "Ignorance, skepticism and fear from the non-Indian community is our greatest problem. When we are able to educate people (about Native Americans), then we are no longer a threat."

If you and your family ever go to Discovery Park in Seattle, be sure and stop in at the Daybreak Star Center and look at the beautiful examples of Native American art there. Without Bernie Whitebear, the building would still be just an idea. Bernie explains: "We are trying to create a legacy for our children. People may go by the way--but centers such as these will survive."

BERNIE WHITEBEAR

INDIAN LEADERS TODAY: Chief Dan George

Dan George is a member of the Salish tribe of the Coastal Culture area. He was born on the Burrard Reserve in British Columbia, Canada in 1899.

When he was a small child, he lived the way his people had always lived. He helped his parents to harvest shellfish. He gathered berries when they were ripe. He learned how to fish for salmon and preserve them for the winter.

He says, "For a few brief years I knew my people when we lived the old life. I knew them when there was still a dignity in our lives and a feeling of worth in our outlook. But we were living on the dying energy of a dying culture."

From the age of six until he was sixteen he was sent away to school at St. Paul's Boarding School in North Vancouver. There he was taught the new ways of the non-Indian world. After he left school he gradually became well-known as a musician and an entertainer. In 1960 he appeared on a Canadian television series called Caribou Country.

During the next five years he worked as an actor in television and in the theater. He appeared in twenty-five television programs in a variety of roles. His first movie was How To Break A Quarter Horse. That led to many other film roles. He starred in the movie Little Big Man, and received an Academy Award nomination for his fine acting.

Chief Dan George has been elected Chief of his Reserve and has made many public speaking appearances. At one of these presentations he said, "I was born in the culture of bows and arrows, but within the span of half a lifetime I was flung across the ages to the culture of the atom bomb. My people did not have time to adjust to the startling upheaval around us. We seemed to have lost what we had without a replacement of it."

In 1974 Chief Dan George wrote a book called My Heart Soars. It is a book of poetry with beautiful illustrations. In it, he tells about the old ways and about the changes that have come to his people. He writes:

> "Already signs of new life are arising among my people after our sad winter has passed. We have discarded our broken arrows and our empty quivers, for we know what served us in the past can never serve us again."

Chief Dan George may be seen in one of his acting roles in the film Our Totem Is The Raven (BFA Educational Media). You may want to read his book, My Heart Soars.

DAN GEORGE

INDIAN LEADERS TODAY: Buffy Sainte-Marie

In the 1960's Buffy Sainte-Marie became famous for singing serious songs of sadness and protest. Her songs spoke out against the war and against America's treatment of the Indians. She wrote most of the songs herself.

Now Buffy Sainte-Marie's singing has changed. "People are tired of bad news," she says. "I'm into celebration, not protest. Those angry songs made people applaud but nobody ever did anything about Indians." So now she sings proudly about Indian dancing, religion, and outdoor life.

Buffy has started the Native North American Women's Association. The group helps Indian theater, craft and education projects. The singer also started the Nihewan Foundation, a fund to help send Indians to law school. "Before we get the laws changed, we need Native Americans who understand them," says Buffy. The money for both organizations comes mostly from Buffy's singing.

Buffy Sainte-Marie was born in 1942 on a Cree reservation in Canada. Her Indian parents died when she was only a few months old. A couple in Wakefield, Massachusetts, adopted her and raised Buffy as their own daughter.

Buffy was a shy child who kept to herself. She taught herself to play the piano when she was four. She spent hours walking in the woods, dreaming and making up poems. Her mother spent long hours telling her stories from Indian history.

But Buffy had no close Indian friends in Wakefield. The only other Indian she knew in the town was a mailman. So Buffy grew up feeling different. She says, "I had no confidence. I was ill-at-ease. I hid behind makeup. I was a total failure at the whole junior high school scene. Finally, I just gave up trying to be someone else."

After high school Buffy taught herself to play the guitar. At the University of Massachusetts she sang for friends. She soon became a popular folksinger. In 1963, she graduated from college. She won honors as one of the ten outstanding students in her graduating class. A few months later Buffy got a chance to sing in a popular New York coffee house. She was a big hit. She soon got offers to make records and give concerts.

Buffy Sainte-Marie now is a famous singer who has appeared in concerts all over the United States and in many foreign lands. But she still remembers her fellow Native Americans.

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BUFFY SAINTE-MARIE

EVALUATION QUESTIONS

1. Tell three ways in which Indian people today no longer live the way they once did.

2. Explain two ways in which Indian and non-Indian values may be different today.

3. What is the B.I.A. and what does it do?

4. What is a "stereotype"?

5. Name three Indian stereotypes that often appear in books and toys. (Example: wearing feathers.)

6. Tell 5 foods you eat today that were introduced to the settlers by the Indians.

7. How many reservations are there in the United States today?

8. Which reservation is the largest? Where is it located?

9. What is a treaty?

10. Name a famous Native American of today and tell why that person is well-known.